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Reiser begins duties as
the President of the
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dency.)

MILLENNIAL STAR STAFF

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First Presidency chooses site, in Berne, Switzerland

THE EUROPEAN TEMPLE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Office of the First Presidency

SALT LAKE CITY 1, UTAH

President A. Hamer Reiser and Counsellors,
British Mission,
149 Nightingale Lane,
Balham, London, S.W.12, England.

Dear Brethren,

For some time past, prayerful consideration has been given by the First Presidency of the Church to the desirability of making available to the faithful members of the Church in the European missions the blessings that are given in the House of the Lord.

In harmony with this consideration, it gives us great joy to announce to you that on April 17th, 1952, in the regular weekly meeting of the First Presidency and Council of the Twelve, upon the recommendation of the First Presidency, it was unanimously decided to select a suitable site upon which to erect the first temple to be built in European lands.

In keeping with this action, President David O. McKay, during his recent presidential tour of ten European missions, after consultation with President Stayner Richards, Assistant to the Twelve; President Samuel E. Bringham and counselor Elder Willie Zimmer, of the Swiss-Austrian Mission; President Golden L. Woolf of the French Mission; and Elder David L. McKay, Secretary to the President on his official trip, chose a site at Berne, Switzerland, which seems to offer special advantages for a temple of the Most High.

It is earnestly hoped that the contracts already drawn, and negotiations now under way will be completely and successfully consummated and plans approved by municipal officials, so that erection of this important edifice may proceed without undue delay.

As you make this announcement to the members of the Church in your mission, will you please convey to them our blessings and prayerful wishes that they will so conduct their daily lives that the joy and peace that follow obedience to the Gospel will fill their souls, and that by so doing "their light will shine before men that they may see their good works, and glorify our Father which is in Heaven."

As ever,

Faithfully yours,

DAVID O. MCKAY

STEPHEN L. RICHARDS

J. REUBEN CLARK, Jr.

The First Presidency.

Editorial

SAINTS TO PREPARE FOR TEMPLE

The announcement of the First Presidency that a temple to the Most High will be built in Berne, Switzerland, marks a new phase of development in the Church for the Saints in this part of the world. The fruits of the Lord's vineyard throughout Europe has culminated with the imminent prospect for the Lord's choicest blessings to be poured out upon His stewards. The blessings of the Lord are given to the Saints through obedience to the laws and ordinances of the Gospel, of which ordinances those related to the temple are the richest of all; richest in blessing to the Saints, and richest toward the perfection of the Saints to a most righteous and holy people. It is our divine charge, as Latter-day Saints, to be a holy people to the Lord, and we cannot fill the measure unless we now prepare ourselves for the temple.

Whereas the consummation of the purpose of the temple is some months in the future, and the temple is yet in blue-prints, the Saints should begin blue-printing their lives, constructing each essential part even as the building is constructed from the foundation to the capstone. We have some glorious months in which to prepare, some glorious months to construct, to learn, to live Saint-like lives, so that even we can add the capstone to our preparation as the capstone will be added to the Lord's most holy edifice.

We are in a similar position today that the Saints in America were in when the Lord revealed that a temple was to be built in Nauvoo, Illinois, in the early days of the Restored Church, for:

And again, verily I say unto you, how shall your washings be acceptable to me, except ye perform them in a house which you have built in my name? For this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your

solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the glory, honour, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name (D. & C. 124:37-39).

It is not surprising to the Latter-day Saint that the Lord regards each of His children as a temple. The bodies that we have are the temples of our spirits, and the holy sanctuary wherein the Spirit of God may dwell. It is for this reason that the temples of our bodies, and the souls therein, must be free from the vitiating influence of sin, full of freedom, purity, love, cleanliness, and righteousness, to be congruent for the spirit of the temple and the ordinances, covenants, and blessings that result from the fulness of the Gospel.

The sacredness of the temple is such that those living the Gospel with all their might, mind, and strength, are the people worthy to gather its blessings. A Latter-day Saint is such a one as to be in harmony with the members of his branch and mission, to be free from the evil influences of backbiting and fault-finding; he is to exert his energies in love, peace, and kindliness. The Latter-day Saint supports, sustains, and honours those who are the leaders of the Church, from the ones in his branch to those that preside over the entire Church. A Latter-day Saint is morally wholesome, chaste, and pure; honours all the callings and duties to which he or she is given to participate in; is a regular attender of services, especially the Sacrament Services; is a full tithe-payer; lives in accordance with the word of the Lord in respect to things that should and should not be taken into the body; is prayerful and diligent in study and in learning line upon line, precept upon precept, toward perfection. The Latter-day Saint is obedient to the Spirit of the Lord, and cultivates its growth within himself by faithfulness and hard work. Such a Latter-day Saint is one that is spiritually, and physically ready for the blessings of the temple, and the capstone of the preparation will be realised when that Saint, worthy in every respect, enters the holiest house on earth.

Willis H. Brimhall

A LETTER FROM PRESIDENT McKAY

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Office of the First Presidency
SALT LAKE CITY 1, UTAH

July 31st, 1952

President and Mrs. A. Hamer Reiser,
British Mission,
149 Nightingale Lane,
Balham, London, S.W.12, England.

Dear Brother and Sister Reiser,

Saturday evening, July 26th, at 5.40 p.m., Sister McKay and I arrived home, well and happy, following our informative and eventful tour of the European missions. David L. and Mildred, after seeing us safely aboard a through car from New York to Salt Lake City, bade us good-bye at New York and drove home in an auto from Lansing, Michigan, in accordance with arrangements made prior to their having been chosen to accompany us on our trip. They arrived home Monday morning, July 28th.

At the station we were greatly surprised to find awaiting our arrival a group of an estimated 1,500 friends or more, among whom, dressed in their respective native costumes, were representatives of each of the European nations that we visited, as follows: Austria, Belgium, Czechoslovakia, Denmark, England, Finland, France, Germany, Holland, Norway, Scotland, Sweden, Switzerland, and Wales. As these representatives passed by, each presented us with a long-stemmed red rose, attached to which was a card neatly engraved, "Welcome Home," and signed by the nation represented.

It was a repetition of the hearty reception given us by the loyal mission presidencies, missionaries, and saints in the European lands; and tears of gratitude crept down our cheeks here as they had done so frequently over there.

As we now pause for a day and look in retrospect upon that eventful European visit so crowded with informative, history-making incidents and events, our hearts are truly filled with gratitude for the many blessings and interpositions of Providence, some of which may be summarised as follows:

We are grateful,

First, for the protecting care, guiding hand, and divine inspiration of our Heavenly Father.

Second, for the able leadership manifest in each mission by the president and those associated with him, either as counsellors or as missionaries or local elders serving as district and branch presidents.

I have always, as you know, expressed confidence in our young people, and never have we been prouder of them than we were as we met them in their various missions on this tour. In appearance, performance in concerts, in testi-

mony bearing, in public and in private, deportment and actions comported fittingly with their responsibilities as representatives of their families, of the Church, and of our Lord and Saviour, whose authorised servants they are.

Third, for the manifest interest shown by the public press. As you know, reporters met us at every station and sought interviews at frequent intervals; and, in general, their articles were comparatively favourable. Our local papers here at home deserve special commendation.

Fourth, for the blessed opportunity of meeting thousands of our faithful members, hundreds of whom travelled many miles, at great expense and inconvenience, to be in attendance at the meetings. In this connection, I wish to commend many of the missionaries who were so considerate and attentive to the saints in their respective branches and districts. On several occasions we observed unselfish, self-sacrificing acts on the part of missionaries in their efforts to contribute to the required help and convenience of members. Time and time again our hearts overflowed with grateful emotion as we met face to face and greeted with reciprocal love and cordial hand-clasps these faithful, truth-loving Latter-day Saints.

Fifth, for the inspiration from the Lord to His servants to erect temples in Europe, in which faithful members may receive all the blessings associated with eternal covenants and ceremonies given in the House of the Lord. Official information regarding the securing of a site for the first of these has already been sent to you by the First Presidency.

In the first meeting of the First Presidency, following my return, I reported, among other urgent matters, the great need of missionaries to replace the all-too-rapidly dwindling corps now labouring in each mission. Truly "the harvest is great, but the labourers are few." Be assured we shall do what we can to replenish your dwindling numbers.

In conclusion, Sister McKay joins me in saying:

For your cordial greetings, your wholehearted hospitality, your kind, considerate thoughtfulness regarding our comfort and every convenience, your gracious remembrances and care in packing and forwarding them to Salt Lake City—for all these and many other expressions of loyalty and goodwill, we again say thank you and God bless you. Please extend our greetings and love to all missionaries and saints in the British Mission.

With prayerful wishes for your continued success and divine guidance, I remain,

Sincerely and faithfully yours,

DAVID O. MCKAY,
President.

DEATH OF SISTER MARION E. GELDER

Sister Marion E. Gelder, daughter of Mr. and Mrs. Frederick Gelder of Bathgate, North Dakota, died at Cardiff, Wales, on Tuesday, August 19th, 1952, following an illness of several months. Sister Gelder was called to the British Mission from the Park Ward in the Utah Stake, Provo, Utah, and she entered the L.D.S. Mission Home January 7th, 1952. Upon arriving in the mission she was assigned to labour in the Welsh District, January 28th, 1952, where she laboured, actively engaged in her work to within a few weeks of her death.

Sister Gelder is a convert of the Church, having been a member for two years. The strength of her testimony, of the kindliness and fidelity that she displayed to the people with whom she mingled, is a measure of the force of the faith within her. Her life, devoted to the service and aid of her fellow humans, is of the finest example of the professions which she chose, a nurse and a missionary.

We, the Saints of the Church in the British Mission, feel that we have been blessed by the faith and labours of Sister Gelder. We cannot avoid sorrow as we contemplate that we have parted for a time, with one whom we have learned to love and whose association has been dear to us. Her life has been a course of rectitude and honour and devotion to our Heavenly Father, and we pray that His comfort may rest upon those who are more intimately bereaved—her parents, brothers and sisters, and members of her family.

We pray that thy peace may be distilled upon them, that it may bring solace and comfort to their souls, that their spirits may not be weighed down with grief, but that they may be buoyant and hopeful and cheerful, and that they may recognise thy hand in its mercy to them, that she has been able to close an active career in righteousness and in peace.

We pray that hallowed memories of her life with her dear ones may crowd in upon them as the days go by, and that peace, and comfort, and joy, and satisfaction may permeate their souls, and that they may look forward with the same unshakeable faith as dominated her life to that day when they shall again be united with her.

We are grateful that thou hast, through the revelations of thy will, made these concepts familiar to us, and hast constituted them guides and pillars of strength in our lives, and we pray that all those who have occasion to feel themselves bereft, may partake of the heavenly influence that comes forth from thee and brings comfort and joy.

We pray that as Sister Gelder crosses the waters to her home, that she will rest in thy divine care, to the blessing and sanctification of her memory and her good works, and we ask it in the name of the Lord Jesus Christ. Amen.

MY MISSION

Dear Father, Thou knowest the hearts of men,
Thou knowest the mystery found therein.
Until, to them, there comes a Light,
A beam that grows 'til it's big and bright.

That's thy mission.

Father, here upon the earth,
Thou hast given me chance to prove my worth.
Thou hast shown me of thy wondrous plan,
This glorious gospel given to man.

That's our mission.

Oh, Father dear, what should I do,
To be worthy of love that comes from you.
To make plain to others the joy that's given,
To share the gladness of gifts from Heaven?

That is my mission.

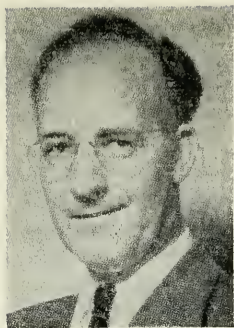
I pray to Thee, dear Father above,
That I might give of thy bounteous love.
To others—even as I've been blest,
That peace might come where there's unrest,

That is my mission.

My Father in Heaven, I pray today
That I might lead some soul thy way.
That I might serve thee with strength and will,
That because of thy trust I might fulfill

My mission.

Sister Marion E. Gelder



THE APOSTASY

by T. Edgar Lyon

II. The Nature of the Godhead Perverted

One of the most positive teachings of the New Testament is its constant reiteration of the fact that God the Eternal Father is the father of Jesus Christ. The son is thus presented as a separate being, who offered prayers to His Father in heaven and taught others to respect and worship Him. Through the resurrection and the atonement the Son became exalted to the position of Saviour of mankind and was viewed as being God, depicted as sitting at the right hand of His Father. (See Acts 7:55.) The Holy Ghost was promised to the apostles by Jesus Himself, who assured them that He would come to them and remain with them as a comforter, a teacher, a guide and an inspirer (See John 14:16, 17). That these three were viewed as distinct personages by the early Christians is evident from the positive assurance with which Mark records their distinct separation at the time of Jesus' baptism by John (See Mark 1:9-11).

It was not long, however, before the members of the Christian Church commenced to pervert the true nature of God as accepted by those of the Apostolic Age. During the latter part of the third century and the early part of the fourth, strong agitation arose to amalgamate all three of these Christian Gods into one supreme being. Many factors contributed to this tendency. In the days of his great missionary endeavour, the Apostle Paul had not worried about the fact that there were thus three Gods in the Christian heaven. He merely declared

it to be the truth and thought that it was a reality. But in the succeeding centuries other leaders arose who were faced with the problem and sought a change, in order to "save face" with their friends.

During the second and third centuries of the Christian era the Roman Empire commenced to pass through a series of severe economic depressions and civil wars. The people who were among the first to find themselves unemployed were those who provided public entertainment for the masses. In the days before cheap books, radios or movies, people found much of their recreation in listening to minstrels, public orators, rhetoricians, and philosophers. Consequently, when people were forced to reduce their expenditures because of serious economic conditions, they eliminated these luxuries of recreation and such entertainers found themselves without a secure means of existence. The Roman government was forced to undertake the care of these and many other unemployed persons. Great public distributions of food and clothing were arranged and money doles were provided for those in destitute circumstances. People of independent spirit resented such public charities, but were forced to accept them in order to maintain life.

The Christian Church, however, found a much better solution to the problem. In the early days of the Church, immediately following the day of Pentecost, the members of the

Church at Jerusalem had pooled their material resources and attempted to share all they possessed with their fellow-Christians. (See Acts 2:44-46.) The Apostle Paul had stressed the responsibility of Christians providing for the material needs of each other. He engineered a huge project for collecting money from the outlying branches of the Church for the care of the poor and famine sufferers in Palestine (See 1 Cor. 16:1-4; 2 Cor. 8:1-11). Some examples were still fresh in the memory of older members of the Church and newer converts read of them in their scripture and heard them related as ideals of Christianity in action. As a result, when periods of economic distress arose, the Christians assumed the care of the needy among them.

In his **First Apology** (a written defence of Christianity) addressed to the Emperor Antoninus Pius, Justin Martyr told of this feeling of responsibility that the Christians felt toward each other. He asserted that they cared for their own members rather than turning them over to public relief. This boast of the Christians was something of which they were proud. However, it carried with it dangerous seeds of destruction. We read in John 6:22-60 that a great multitude followed Jesus and were anxious to proclaim him their king because of His ability to miraculously provide them with food. Jesus however, sensing that their hearts and minds were not converted, plainly stated that it was not His intentions to feed them and great numbers forsook him. In the second century of this era, the primitive Christians were less fortunate. They welcomed into their fold great numbers of highly trained orators, philosophers and similar groups who came seeking charity within a body of united religious people where a close feeling of brotherhood existed. There new adherents, however, were too often not really converted to the Gospel of Jesus Christ. To them the Church was a means of gaining food and clothing and help, based on a feeling of sharing, rather than a government dole.

It must be remembered that these

people were highly trained in the use of words, the use of the voice for pleasing public speaking, and the art of influencing audiences. In comparison with the simple mechanics and day labourers who had made up the bulk of the original Christian congregations, these newer additions to the Church were vastly superior to them in many important ways. They were gifted and trained in the field of leadership, the art of speaking, and the skill of entertaining and holding an audience. The ancient Roman world had no forty-hour week. The work day from sun-up to sunset and there were seven working days in each week. Christian labourers had no day of rest. Their religion was illegal and consequently could not secure sanction for a day of rest on the first day of the week. They made of their Sunday a day of worship, even though it could not be observed as a day of rest.¹ Under these circumstances, Christian lay leaders had little time or opportunity to become great students, speakers or teachers. This rather sudden influx of talented people into the Church was the beginning of a strong trend toward apostasy. These people soon were doing the preaching, teaching and providing the Church with its leadership, as those less capable were forced to step aside and be replaced by those who command popular approval. In exchange for these services the Church provided them with their livelihood.

It was not long until these intellectual leaders became aware of an embarrassing situation. In their former pagan days of public leadership they had joined in the popular pastime of the intellectuals of ridiculing the multitudinous gods and goddesses of the ancient world. It was the vogue to teach monotheism. Now, however, many of these former pagans discovered that they had embraced a religious faith that was polytheistic, as it had three Gods. Their friends probably pointed the finger of scorn at them and chided them for having traded their intellectual honesty for economic security.

—continued on page 219



PRESENT STATUS OF BOOK OF MORMON ARCHAEOLOGY¹

Ross T. Christensen²

Assistant Professor of Archaeology,
Brigham Young University

Figure 1.—Author studying terrain of
Nepaña Valley, Peru, prior to study of
ruins of Pañamarca, seen in background.

Part I.

Latter-day Saints occupy an unusual position with reference to the scriptures. We have become the "people of the Book" as no other group has ever done—not only of the Bible, the "Book" of scripture of the Old World, but also of the Book of Mormon, the modern revealed scripture of ancient America.

It is proper, then, that we should utilise every means at our disposal to enlarge our own understanding of these Books and to prepare ourselves to bear valiant testimony before the world. Of peculiar interest in this connection is the light which archaeology can shed upon our Book of Mormon (as well as the Bible), an aid which, although often recognised, is all too seldom taken advantage of.

What is "Book of Mormon archaeology"?

Archaeology is that science which is concerned with the discovery and illustration of the past progress of mankind by a study of the material remains of human workmanship. But what is **Book of Mormon** archaeology? How can we speak of "Book of Mormon archaeology" when not so much as a single place name in the record (aside from Old World sites) can be certainly identified in terms of modern geography? This is a legitimate question and deserves a conscientious answer before we go on.

A similar case is that of "biblical archaeology," which has been defined³ as

... a special "arm chair" variety of general archaeology which studies the discoveries of the excavators and gleans from them every fact which throws a direct, indirect, or even diffused light upon the Bible.

But the place names of this latter discipline are well identified (Jerusalem, Jericho, Shiloh, Samaria, and scores of others); many of them, indeed, have never been forgotten since their original occupation.

While it is true that the location of Book of Mormon sites is not definitely known at present still there is coming to light through active research a considerable body of information abstracted from the general field of archaeology and having as the core of its interest the testing and elucidation of this ancient American scripture. It therefore seems justifiable to use the term, "Book of Mormon archaeology," and we shall define it as that branch of general

archaeology which studies the discoveries of the excavators and gleans from them every fact which throws light upon the Book of Mormon. By pursuing this field of study I trust that we shall eventually learn the locations of Nephite and Jaredite ruins.

What sort of help can we expect to get from archaeology in our study of the Book of Mormon?

Archaeology is not a science which can solve all intellectual problems having to do with the Book of Mormon. There are, in fact, a number of other perfectly valid ways of studying it. We can view it as doctrine,⁴ or as history,⁵ or as literature.⁶ Excellent work has been done by Sperry⁷ and Nibley⁸ in the field of Old World philological and cultural backgrounds. Archaeology, however, deals with evidence of a certain, specialised type, namely, with what is left of the **material** side of an ancient civilisation. It cannot ordinarily be relied upon to produce direct evidence of the **non-material** aspects of culture.

It is important that we understand this limitation. We could not, for example, hope to learn much concerning ancient swimming strokes, or theological doctrines, or kinship structures, or spoken languages; although we can, and often do, acquire some very adequate notions about architecture, pictorial art, ceramics, irrigations systems, and burial customs. (Where legible writing is involved, it of course an entirely different matter. In such a case, archaeology may throw a veritable flood of light upon ancient customs and the course of events, whether preserved in a material form or not.)

A further limitation of the archaeological evidence should be called to mind for a moment. Only a small fraction of the total number of things which people make with their hands (i.e., material remains) can ever be expected to survive the elements over long periods of time. The best that we can hope for is a good sample. This means that we cannot always say what even the material culture of an ancient people was like, to say nothing of the non-material culture. No wonder the wise archaeologist is extremely reluctant to make dogmatic pronouncements about what is **not** found in certain ancient civilisation. Merely because a certain trait has not been discovered cannot be taken as final proof that it did not exist.

On the other hand, in archaeology we deal pretty largely with unintentional records. No ancient housewife, for instance, could have imagined that some day, some curious scholar would actually dig up the mound where she cast the refuse from her kitchen and by means of the bones, charred seeds, and mussel shells make a pronouncement as to her family's dietary habits! In a word, the archaeologist is more likely to get at the truth through a record that no one intended to leave behind, than through a formally written one. For the author of an intentional record may leave out many facts—either consciously or unconsciously—to his own advantage.

And now, let us look to a couple of examples which will further illustrate the sort of help that we may expect archaeology to contribute to our study of the Book of Mormon.

Up until 1870 most scholars assumed that Homer's *Iliad* and *Odyssey* were pure legend. Despite the great literary worth of those ancient documents, which virtually filled the same place in the Classical Greek civilisation that the Bible does in ours, informed persons declared them to be valueless as history. But Heinrich Schliemann, acting in fulfillment of a childhood dream, excavated the actual site of ancient Troy. Other archaeologists followed his example, and within a few decades Mycenae, Knossos, and scores of other sites of a brilliant, pre-Greek, maritime civilisation came to light. "Aegean," it is called, for its ruins are found throughout the islands of the Aegean Sea and on the adjacent mainland. While Homer may have used his license as a poet in constructing the actual details of his stories, no one can longer doubt that the background against which they are set is authentic. Archaeology, in a word, has served to authenticate the essential historicity of the Homeric background of Greek civilisation and

to bring to light for the first time the brilliant Aegean civilisation which preceded it.⁹

In biblical archaeology, as we have already intimated, archaeological study is a legitimate and recognised field of modern scientific inquiry. Burrows has summarised its contributions in a recent succinct statement:¹⁰

The help afforded by archaeology in the study of the Bible is rich and varied. By providing for the establishment of the text and materials for the fuller understanding of the language, by lighting up the whole background so that the figures of biblical history no longer move in solitude across a dark stage, by explaining many details and illustrating others, and by confirming the essential authenticity of the record, though at the same time raising new problems and correcting a detail here and there, archaeology leads the student of the Bible into an incomparably fuller understanding and deeper appreciation than was ever before possible.

The reasoning behind the common rejection of the early historical claims of the Bible by the "higher critics" and historians has now come into disrepute through the findings of archaeology. It is no longer doubted that the ancient Israelites could have known the use of writing with which to record the events of their times. Informed persons no longer hold that the earlier portions of the Old Testament are mere legends without basis in historical fact. In a word, archaeology has been of great importance in confirming the historicity of the biblical record.¹¹ Might it not be of similar importance in confirming the Book of Mormon record?

One essential point must not be overlooked in this inquiry. Archaeology tests the historical claims of the Bible but is ordinarily not in a position to examine its **doctrinal** claims directly. It is very likely that we shall be faced with a similar limitation in our investigation of the Book of Mormon. And yet, as with the one scripture, so with the other. If the historical portions prove to be correctly given, then by inference the doctrinal portions must also be correct.

The help which archaeology can give us in our study of the Book of Mormon, it seems to me, is two-fold and may be epitomised under the headings of confirmation and elucidation. By confirmation I have in mind all that is meant by those who would "prove" the Book of Mormon to be true. I also have in mind the possibility that the evidence may disprove it. While I may indeed have my own convictions based upon personal spiritual experience, as a scientist I cannot let these convictions overpower my impartial examination of the Book. I must be willing to accept whatever the evidence shows. I must seek to test it; I must, in a word, seek truth, not proof!—unless by proof I mean the same thing that Paul and his companions meant when they wrote to the Thessalonians, "Prove (i.e., examine or test) all things; hold fast that which is good."¹²

Archaeology has an unparalleled opportunity to test the historical claims of the Book of Mormon. I have suggested that the situation is similar to that of the Bible; but it is different in one striking particular: whereas, the locations of many of the Bible sites are well-known, not one of the sites of the Book of Mormon story can now be definitely placed on the map. Although this deficiency may be viewed as a great disadvantage to us in our work of testing the Book, from a larger point of view it is a wonderful advantage! Because Joseph Smith, when he dictated his "Golden Bible," could not have had the faintest notion of the true course of events in the ancient history of the New World, or of the locations of its important cities (aside from what information was contained within the Book itself), for that very reason the test which archaeology provides will be a completely independent one. Such is not the case with the Bible. In the Near East archaeology has actually been based upon the Bible; but in the New World, no such thing could ever be. No one had any idea where the great centres of ancient American civilisation could be found, or that there even existed any such cities, until many years after the Book of Mormon was in print and widely circulated.

Because of the complete independence of the archaeological evidence from the Book of Mormon, it becomes possible to conduct a test which should be, it seems to me, far more nearly definitive than in the case of the Bible or of any other document of antiquity. We have here, in fact, the one great instance in the history of the world, so far as I know, where it is possible to put a scientific test to the key foundation-stone of a major religious system. By testing the Book of Mormon we test Mormonism, for if the one is not historically correct the other is weakened.

When I say that archaeology, as well as confirming the Book of Mormon, can be expected to "elucidate" it, I mean that it can throw light upon it; it can increase our understanding of it. While the two go hand in hand, elucidation is quite a different matter from confirmation. Nor do I suppose that one is any less important than the other to those who believe that "The glory of God is intelligence, or, in other words, light and truth."¹³ Just as in the case of the Bible, archaeology should be able to elucidate, to "light . . . up the whole background" of the Book of Mormon, "so that the figures . . . no longer move in solitude across a dark stage."¹⁴



Figure 2: The main pyramid of the ruined ceremonial complex of Pañamarca, Peru. Originally, a shrine or temple of some perishable material undoubtedly surmounted the structure.

One instance will suffice. If the reader will turn to Helaman, chapter 7, he will learn that when Nephi (son of Helamen) returned from the land northward, weighted down in sorrow because of the hard-heartedness of the people, he went upon his tower to pray.

. . . it was upon a tower, which was in the garden of Nephi, which was by the highway which led to the chief market, which was in the city of Zarahemla; therefore, Nephi bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the highway.¹⁵

Now what can possibly be the meaning of this tower upon which Nephi prayed? How can a prayer-tower in a garden by a highway leading to the chief market of a great city of antiquity have any significance to the modern reader brought up in the customs of "Western" civilisation?

Archaeology provides a possible answer. Throughout the Americas, from the Great Lakes region to the coast of Peru, are to be found the ruins of thousands

of solid earthen or stone structures which have been called variously "pyramids," "temple pyramids," "altar mounds," etc.¹⁶ They are usually in the shape of a truncated cone or pyramid with a platform at the top, upon which an altar, shrine, or temple was customarily erected. These superstructures, in the case of the earlier temple pyramids, being generally of timber or other perishable materials, have long since disappeared. Some of the pyramids are of very great size (in fact, the largest pyramid in the world, larger even than any in Egypt, is at Cholula, Mexico) and served as ceremonial centres for populous areas (see Fig. 2). But a very great number of them are small, especially those of early periods, and could easily have functioned in private, family worship. Could Nephi's prayer-tower have been one of these "altar mounds"?

It happens, incidentally, that the "tower" trait was rather prominent in Nephite material culture. King Benjamin built a tower from which to address the people.¹⁷ Gideon spared King Noah's life when the latter ascended a tower and beheld the approaching Lamanite hordes.¹⁸ Alma and his brethren were astonished at the worship of the Zoramites upon their Rameumptom, or holy "stand."¹⁹ The Lamanites took "many prisoners" from the tower of Sherriyah, where the Nephites had apparently sought refuge.²⁰

To summarize, archaeology can be expected to contribute greatly to the study of the Book of Mormon by way of helping us to understand its contents (elucidation). As concerns the authentication, or confirmation, of the Book, archaeology can be expected to contribute even more than it has done to the study of the Bible.

What has been the history of our efforts to get this help ?

Archaeology as a science simply did not exist in Joseph Smith's day (nor do I find evidence to indicate that he claimed definitive knowledge as to the location of Book of Mormon ruins). All this was to come forth in a later day. Many consider that really scientific archaeology began with the above mentioned excavations of Schliemann at Troy in 1870.

One remarkable development did occur, however, while Joseph was still alive (although well after the Book of Mormon was widely circulated). John Lloyd Stephens in 1841 published his justly famous **Incidents of Travel in Central America, Chiapas, and Yucatan**. Filled with the engravings of his English friend and companion of his journey, Frederick Catherwood, it opened to the world for the first time a view of the ancient civilisation of the Mayas. The book proved to be extremely popular. It went through ten editions during the first three months of publication.

The reading public was stunned. It came as a tremendous surprise to the great majority of people that there had ever been in America any except "ordinary" Indians. They were amazed that there had once flourished on American soil a race that could hold up its head with any of the great people of ancient times, an artistic race that built beautiful temples and palaces and carved intricate stone monuments and painted pictures, an intellectual race that had gone so far as to invent a hieroglyphic writing.²¹

Joseph Smith, too, read Stephens' book and caught the enthusiasm. As we run through the numbers of the **Times and Seasons** issued in Nauvoo during the last few years before his assassination (1844), it is plain to see that he was much impressed with the discoveries and speculated strongly on the identity of the ruined Maya cities with those of the Nephites.

Latter-day Saints seem hardly to have become aware of the existence of such a science as archaeology until the twentieth century. They were too much involved in the toils of a great pioneering enterprise, in establishing Zion in the midst of the Rocky Mountains. They had no energy left, it seems fair to assume, for such intellectual pursuits as investigating the ruins of the past.

In 1900, however, the Brigham Young Academy (now University) organised an archaeological expedition which penetrated as far as Medellin, Colombia, South America, seeking evidence bearing on the Book of Mormon. That the

expedition met with only limited success is not surprising in view of the fact that the study of ancient America was still quite immature. The first doctorate in anthropology (which in the U.S.A. includes archaeology) ever granted by any American university had been given only shortly before.²² The first reports of the brilliant "Archaic" civilisations of Middle America, the only ones yet discovered there which appear to match the Book of Mormon in time period, were not to come forth for another decade.

A generation later, in 1938, the first Latter-day Saint earned a doctorate in archaeology. This was M. Wells Jakeman, who graduated from the University of California at Berkeley. In 1945 a chair of archaeology was created at Brigham Young University, Provo, Utah, and in the following March Dr. Jakeman was called to fill it. On December 13th, 1946, a regular Department of Archaeology was established with Dr. Jakeman as chairman. Two years later, the University Archaeological Society was founded with the primary purpose of co-ordinating the efforts of workers throughout the Church in the fields of Book of Mormon and biblical archaeology, and "as a medium for publishing and transmitting to its members the latest results of archaeological research."²³

Summary of the present situation.

If we were to summarise the present relationship between Latter-day Saints and the archaeological profession we should have to describe it as one of mutual ignorance of each other's viewpoints and activities. This need not be particularly surprising, however, for American archaeology after all is a comparatively new field. Moreover, rather little work has as yet been done in the "Archaic" levels, which represent the period of the Book of Mormon civilisations. When we get down to a time depth which can properly be compared with that of the New World scripture, a great many surprises are no doubt in store for all of us.

The ignorance of Americanists with reference to the contents and claims of the Book of Mormon has been, generally speaking, abysmal. They have assumed without investigation that since it involves supernatural phenomena it is therefore automatically false and not even worthy of the most superficial first-hand acquaintance. The usual view is that the Book of Mormon deals with the Ten Lost Tribes of Israel. Julian H. Steward, recent director of the Institute of Social Anthropology, Smithsonian Institution, Washington, D.C., is an example. As he had been for three years the chairman of the Department of Anthropology of the University of Utah, Salt Lake City, it is difficult to see how he could allow himself to state that the "writers . . . of the Mormon Church . . . attribute New World civilisations to the Ten Lost Tribes of Israel."²⁴ No one who has ever read the Book of Mormon for himself could imagine that it had any more than an incidental connection with the Ten Lost Tribes.

But the situation may be on the verge of significant change. There is some evidence that a few archaeologists, at least, are coming into contact with the Book of Mormon viewpoint. Also, on May 3rd, 1952, Thomas Stuart Ferguson, a Latter-day Saint of Oakland, California, and a member of the University Archaeological Society, read a paper entitled, "Joseph Smith, Mormon Prophet, and American Archaeology,"²⁵ before the Seventeenth Annual Meeting of the Society for American Archaeology, held at Columbus, Ohio. The paper was reported as "favourably received," and the American archaeological profession for the first time, so far as I am aware, heard the Book of Mormon case competently presented by an actual student of the Book.

On the other hand, until recently, Latter-day Saints have hardly been better informed concerning the findings of American archaeology, generally speaking, than have the scholars with regard to the contents of the Book of Mormon. But this situation, too, is certainly in the process of significant change. The interest of Latter-day Saints in the science heretofore has been avid but confined largely to an amateur level. That the first one ever to make the field his life's work should not have appeared until the 1930's suggests the reluctance which we have

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SIGNIFICANCE OF PARTAKING

The partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of the Church of Christ. Associated with it are principles fundamental in character-building and essential to man's advancement and exaltation in the Kingdom of God. Too few communicants attach to this simple though sublime rite the importance and significance it merits. Unfortunately, the form of worship is frequently an outward compliance without the true soul acknowledgement of its deep spiritual significance.

One reason why thinking men and women are rejecting the pseudo-Christian sects of the day is because of the discrepancy between the pretensions and the daily acts of so-called Christian believers. It is very easy to go to church, to sing hallelujah, and to cry, "Lord, Lord!" But it is not so easy to do that which the Lord requires.

When churchmen's acts do not conform to their pretensions, non-churchmen accuse them of hypocrisy, one of the gross sins condemned most vehemently by the Saviour.

Members of the Church of Christ should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

In the partaking of the sacrament, there is danger of people's permitting formality to supercede spirituality. When such is the case, the ordinance may prove to be a curse instead of a blessing.

The Blessing of the Bread, which is offered in behalf of everyone who partakes of the sacrament, reveals clearly the relation that each one assumes to the Lord, and the obligations each one takes upon himself. Reverence and the sacredness of a promise are the first two principles therein emphasised.

Reverence.

The address, "O God, the Eternal Father," is acknowledgement on the part of the congregation that the Lord is present; at least that His Spirit is in possible communication with the spirit of each one who sincerely seeks Him. Charles Lamb once said, "If Shakespeare were to come into this room, we should all rise up to meet him; but if Christ were to come into it, we should all fall upon our knees." This reverent attitude should be maintained during the administration of the sacrament. Though the congregation does not kneel, it should think of the virtues of the Christ life, for the sacrament is "blessed and sanctified" that each may partake of it "in remembrance" of the Son of God.

Promise Attested.

There are few things in life more sacred than one's word of honour. Truthfulness, honesty, are fundamental virtues, without which it is impossible to build a noble character. Charles E. Jefferson aptly says, "All virtues are important, but some are more essential than others. There are virtues whose absence leaves the character ragged and marred, and there are others whose absence leaves the soul a hollow shell." The man who disregards a promise, who treats lightly and with contempt his word of honour, has a soul that is but "a hollow shell."

All who partake of the sacrament, witness, that is, give evidence of, or attest before "God, the Eternal Father," that they are willing to do certain things. In England, when a man witnesses a signature to an important legal document, the barrister before whom the signature is attested may require the man to solemnise his rod or oath by touching the Bible. Of course, that is mere folly; but it originally signified that a promise made in the presence of that which is holy would be more sacredly kept than a promise or oath not so made. However, a promise given man to man is sufficiently binding. Then surely that which is

OF THE SACRAMENT

witnessed before God is of such a nature that it never should be broken. In this solemn presence, therefore, every partaker of the sacrament gives evidence of his willingness to assume three very great obligations, the first of which, and to which he becomes bound in sacred honour, is:

To take upon himself the name of the Son.

To be called worthily by His name is to become a son of God, to be numbered one in the Brotherhood of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.

"And every man that hath this hope in him, purifieth himself as he is pure."

The second is:

That he will always remember Him.

Remembrance is the having what is known consciously before mind. The promise, then, is that at all times he will bear in mind with gratitude and reverence Him whose life was the epitome of purity, kindness, love. Under all conditions, he is to eschew evil, and to cherish virtue, and to supplant hatred with compassion and benevolence. The third obligation is:

To keep His commandments.

Were we to particularise, the commandments of God might be designated as many. Indeed, they touch every phase of man's being. But Jesus, Himself, summed them all up as follows: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

"And thy neighbour as thyself."

This is what every man who partakes of the sacrament expresses a willingness to do!

Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, to kindness, to the performance of every duty in the church and state. He binds himself to respect his fellowmen, to honour the Priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.

Resultant Blessing.

The all-comprehending reward named as the result of compliance with the three obligations assumed is the guiding and inspirational companionship of God's Holy Spirit. This is to the spirit of man what the sunshine is to the material world. It is the light that leads to eternal life. The operations of the law of cause and effect is as constant in the spiritual realm as it is in the physical world, and the keeping of each promise made in relation to the sacrament brings its resultant blessing, as sure as the sun brings light.

Order, reverence, attestation in divine presence to enter the fold of Christ; to keep His virtues and His life ever in mind; to love the Lord whole-heartedly; and to labour even at the sacrifice of self for the brotherhood of the human family—these and all kindred virtues are associated with the partaking of the Lord's Supper.

"Help us, O God! to realise
The great atoning sacrifice
The gift of Thy beloved Son,
The Prince of Life, the Holy One."

David O. McKay

BEING A LATTER-DAY SAINT

FAITH IN GOD—Lesson 1

Article I: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

All religious faith centres in God. Therefore, a knowledge of His existence, personality, and attributes are of the utmost importance. There are three general sources through which mankind obtains a knowledge of Deity. They are **history, reason, and revelation.**

History gives proof of the existence of Deity and of His dealings with men. The Bible, the most ancient record, names God as the creator of all things (Genesis 1:1). In the early days of the world, He revealed Himself to our first parents Adam and Eve. They heard His voice in the garden (Moses 4:14), and after their transgression, they continued to call upon Him. Therefore, they carried with them from the garden a personal knowledge of His existence. See Genesis, chapter 1; Pearl of Great Price, Moses, chapter 4. Thus from the dawn of time, through traditions and history, mankind have received a knowledge of God and His attributes.

Reason confirms His existence. Man is impressed with the order and system that attend in creation; the sequence of the seasons, the circulation of the water from sea to cloud and from cloud to earth, the order of the universe, the mechanism and perfection of the human body. "For every house is builded by some man, but he that built all things is God" (Hebrews 3:4).

Revelation, however, gives to man his surest knowledge of the existence of Deity. The Bible and the Book of Mormon contain numerous revelations of God's existence and of His appearance to His servants the prophets. But it was reserved for the present dispensation to be favoured with one of the most glorious revelations ever given to the world. In the early spring of 1820 in a grove in western New York, Joseph Smith saw the living God and His son Jesus Christ. He heard thier voices and felt the impress and power of their divine presence. Perhaps never was mortal man given a more glorious vision than the boy Joseph received on that occasion. When he came from the woods that spring morning, he had a more perfect knowledge of God and His beloved Son than any other living soul. February 16th, 1832, Joseph Smith and Sidney Rigdon saw the Saviour of the World and conversed with Him in a Heavenly vision. See Doctrine and Covenants 76:19-24. Again on April 3rd, 1836, in the Kirtland Ttemple the Saviour appeared to Joseph Smith and Oliver Cowdery. Read what they say Doctrine and Covenants 110:2-4. All members of the Church are entitled to an individual testimony of the existence of God, of His attributes, and of their relationship to Him.

Anyone can find fault, and those who find the most have the most.

Every man will drop a grudge he may hold against you if you will hit him with a little kindness.

NEW MISSION PRESIDENCY

With the release of Stayner Richards and the appointment of Albert Hamer Reiser as President of the British Mission a new mission presidency has been organised.

President Reiser was born in Salt Lake City, Utah, a son of Nellie Hamer and Albert S. Reiser. He attended schools in Salt Lake City and graduated from the University of Utah. Subsequently, he was graduated from the Law School; was admitted to the Salt Lake County and Utah State Bar Associations in 1926; served as assistant registrar of the University of Utah before becoming General Secretary of the Deseret Sunday School Union. He served in the Sunday School Board for 30 years, eight years of which he was a member of the General Superintendency. He also served as Business Manager and as a member of the Editorial Committee of the "Instructor." He served as the secretary of the Centennial Pageant Committee and chairman of the '47 Pageant Committee and was secretary of the Utah Centennial Committee while President David O. McKay was the chairman. President Reiser was the manager of the Deseret Book Company in Salt Lake City for 10 years, a member of the Board of Regents of the University of Utah for eight years and held membership in the Salt Lake Chamber of Commerce, Salt Lake Traffic Commission, Timpanogos and Kiwanis Clubs of Salt Lake City and the Rotary Club of Buhl, Idaho. He also served as an officer of the Bennett Motor Company in Salt Lake City and is a co-owner of the Mitchell Hunt Ford Sales in Buhl, Idaho.

President Reiser married Elizabeth Robina Baxter in the Salt Lake Temple. They are the parents of eight children including Dr. A. Hamer Reiser, Jr., Dr. David E. Reiser, Mrs. John J. Crawford, and Mrs. Jack E. Call of Salt Lake City, Mrs. Mitchell W. Hunt, Jr., of Buhl, Idaho, and Cpl. Richard E. Reiser, serving with the United States Army in Wisconsin,

U.S.A. Their two youngest children, Elaine Marie and Carolyn Robina Reiser, are in England with President and Sister Reiser.

President James R. Cunningham, first counselor to President Reiser, was born at Tyne Dock on the river Tyne, a son of James and Ciciley Fudge Cunningham. As a young lad he moved from this country to New Zealand where he devoted eight years to learning the skills of farming.

He returned to England and was baptised a member of the Church on November 5th, 1932, at the Sunderland Chapel. He was schooled by the missionaries of the Newcastle District for two years and after that took up residence in St. Albans. Soon after he moved there he was selected to serve as London District Supervisor of Sunday Schools and later as Mission Superintendent.

Near this time he met his wife to be, Rhona Lilian Sparks, whom he baptised. They are blessed with three lovely daughters, Tina, Myrtle, and Cora, and one son Roger.

He was called to the London District Presidency as Second Counselor to President Andre K. Anastasiou. In 1940 he served in the same capacity in the Mission Presidency for more than four years. At this time he was called on his first mission of six months as Mission Secretary.

In 1941 he was appointed Mission Genealogical Supervisor and from that date until the present, has worked full time in this phase of the Gospel.

He also served in the Mission Presidency with President Stayner Richards. During this time he was responsible for the Mission Welfare Plan and represented the Mission Presidency in the M.I.A. Primary, and Sunday School organisations.

Two years ago he had the privilege of baptising his mother and father, making his family Church membership complete.

Elder Gordon Siddoway Thatcher

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BRITISH MISSION STATISTICS

appointments and transfers

The following district transfers of missionaries have recently occurred:

Elder Blair C. Holman was appointed President of the Welsh District, July 16th.

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Farrell W. Kimball	Bristol	Sheffield	July 31st
Elder George Erskine	Bristol	Scotland	July 31st
Sister Katherine Erskine	Bristol	Scotland	July 31st
Elder Ralph Steiner	Birmingham	Wales	July 31st
Sister Ruth Hilton	Wales	Liverpool	August 4th
Sister Lydia M. Stewart	Scotland	Wales	August 4th
Sister Jane E. Russell	Birmingham	Wales	August 7th
Elder Delbert Gough	Newcastle	Nottingham	August 15th
Elder Rufus O. Phelps	Norwich	Birmingham	August 15th
Sister Winifred Phelps	Norwich	Birmingham	August 15th
Sister Winifred E. Pennock	Birmingham	Norwich	August 18th
Elder Alfred Furse	Birmingham	Norwich	August 18th
Elder Carl S. Borup	Bristol	Leeds	August 19th
Elder Robert Wagstaff	Bristol	Hull	August 19th
Elder John Wilcox	Hull	Manchester	August 19th
Elder Mark Chapman	London	Newcastle	August 19th
Elder Stephen Love	Ireland	London	August 21st
Elder LeRoy Roberts	Scotland	Sheffield	August 26th

releases

<i>Name</i>	<i>District</i>
July 23rd	
Elder Leslie R. Hunter	Bristol
Elder James B. Allen	Norwich
July 26th	
Elder David Smith	Leeds, Liverpool
Elder Dean Bradshaw	Liverpool
July 30th	
Elder Wendall Murray	Liverpool
Elder Marshall T. Burton	Nottingham*
Elder Arthur Day	Birmingham
August 7th	
Elder Edward Southwick	London
Elder Gene Condie	Sheffield, Leeds
Elder Phil Gillies	London
Elder M. Dallas Burnett	Ireland*
Elder Robert Hamric	Birmingham, Nottingham
Elder Harold Jones	Nottingham, Norwich
August 13th	
Elder Leonard MacKay	Nottingham
Elder F. Earl Matheson	Liverpool

* Served as District President.

baptisms

BIRMINGHAM DISTRICT

Ernest R. Egginton of Wolverhampton
 Anthony G. White of Wolverhampton
 Baron C. Grant of Wolverhampton

Barbara M. Moore of Wolverhampton
 Collin E. Preece of Wolverhampton
 Vilma A. Moore of Wolverhampton
 Patricia M. Richards of Birmingham

BAPTISMS

BRISTOL DISTRICT

Brenda O. Perks of Cheltenham
Jacqueline A. Goodwin of Cheltenham

HULL DISTRICT

Audrey Sharpe of Hull
Dennis W. C. Oxenham of York

IRISH DISTRICT

Jane L. M. Smylie of Belfast
David A. Smylie of Belfast

Alfred Nickels of Belfast
Rachel H. Nickels of Belfast

LIVERPOOL DISTRICT

Henry Edmondson of Accrington
Doris Wilkinson of Wigan

Elsie Wright of Wigan
Frederick J. Wright of Wigan

Gordon Dodgson of Accrington
William Nisbet of Accrington

Elsie Birks of Preston
Dorothy M. Eveson of Liverpool

LONDON DISTRICT

George L. Normine of Oxford
Edith W. Eardly of South London

Leonard V. Druce of Reading
Sylvia M. Druce of Reading

MANCHESTER DISTRICT

Eileen C. Rolph of Bury
Sidonie S. Arnoll of Wythenshawe

Joan L. Jackson of Wythenshawe
NEWCASTLE DISTRICT

Isabel M. Miller of Newcastle

NORWICH DISTRICT

Leonard A. Bell of Lowestoft
Marie G. Bell of Lowestoft

Kathren E. Cooper of Norwich
Margaret Dunningham of Colchester

Edward B. G. Ratcliffe of Ipswich
Lynda L. Patton of Norwich

Thomas U. Howell of Chelmsford
Eileen E. Howell of Chelmsford

William C. Evershed of Peterborough

Audrey B. Evershed of Peterborough

Mark E. Dyson of Lowestoft

NOTTINGHAM DISTRICT

Valarie A. Porter of Leicester

Carol J. Mansfield of Leicester

Ivy B. Ridgway of Leicester

Betty P. A. Howe of Nottingham

Thomas D. Newton of Nottingham

Evelyn N. Dryden of Nottingham

SCOTTISH DISTRICT

Elizabeth M. Falconer of Glasgow

Jean L. Falconer of Glasgow

John Wauchop of Glasgow

Muriel O'Brien of Glasgow

Lorna A. M. Cameron of Glasgow

Annie C. Wauchop of Glasgow

Matilda Manson of Glasgow

Florence E. A. Fraser of Edinburgh

Marion G. Fraser of Edinburgh

William Low of Edinburgh

Michael M. Johnstone of Edinburgh

Mary Crawford of Glasgow

Gwen M. Grant of Edinburgh

Shirley Clegg of Edinburgh

Jessie C. Watt of Glasgow

David Watt of Glasgow

Muriel A. Duff of Edinburgh

Peter C. Harvey of Glasgow

SHEFFIELD DISTRICT

Kathleen Crossland of Barnsley

Annie L. N. Fagan of Sheffield

Owen Cottage of Sheffield

Barry Hicks of Sheffield

WELSH DISTRICT

Beverly E. Pewtner of Pontypool

Merlyn H. Davies of Merthyr Tydfil

Marion Parton of Merthyr Tydfil

Margaret M. G. Price of Cardiff

Rhys Pride of Cardiff

Anita C. Mitchell of Pontypool

Norman A. R. Grigsby of Cardiff

Alan J. Gwyther of Cardiff

NEW MISSION PRESIDENCY

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has been selected to serve as second counselor in the Mission Presidency. He succeeds Elder Russell Clark Robertson who has completed his mission.

President Thatcher was born in Rexburgh, Idaho, November 15th, 1931. He is a son of Alice H. Siddoway and J. Kenneth Thatcher of Sugar City, Idaho. He represents the Sugar City

Ward, North Rexburg Stake while on his mission. He attended Sugar-Salem High School and Ricks College before receiving his mission call. President Thatcher has been an active member of the Church all his life. He did farming and correspondent work for the "Deseret News" prior to coming to Great Britain. His first mission assignment was to serve in the Liverpool District and he is now a Special Travelling Representative of the Mission Presidency.

felt to take it up on a professional footing. Even now, members of the Church who could be called professional archaeologists in the sense that they earn their living by either teaching or doing research in the field do not number more than a handful.

Yet, since 1947, it has been possible for the serious student to obtain both a Bachelor's and a Master's degree in the field at Brigham Young University. In addition the University Archaeological Society offers to those who are not directly connected with the University the opportunity to co-operate in a fascinating and meaningful field research.²⁶ A good many persons, students and non-students alike, have availed themselves of these opportunities within the past six years. The classes on the campus, although kept on a solid, scholarly basis, are at present enjoying a rapidly increasing popularity; while the Society counts among its members archaeological enthusiasts from far places around the globe, such as Mexico, Peru, Argentina, England, and Switzerland. There is coming into existence, in other words, a sizable group of persons who are acquainted with both archaeology and the Book of Mormon.

This article and those which are to follow are written for the purpose of summarising what we now know about the field of Book of Mormon archaeology. But before bringing the present article to an end I shall express the opinion that what we now know about the subject is very small in comparison with what we may soon learn. We are doubtlessly on the threshold of some magnificent discovery!

(To be continued)

NOTES

- ¹ The present paper has benefited greatly from the suggestions of my colleagues in the Department of Archaeology of Brigham Young University, Dr. M. Wells Jakeman, chairman, and Mr. John L. Sorenson, graduate assistant.
- ² L.D.S. missionary, Brazil, 1939-42; stationed 20 months in Northern England as a member of the United States armed forces, 1943-45; graduated from Ricks College, Rexburg, Idaho, 1938; graduated from Brigham Young University, 1943, with a B.A. in sociology, and in 1947 with an M.A. in archaeology; has also attended other universities in the United States, Brazil and Peru; married Ruth Richardson of Safford, Arizona, 1947; children: Wanda Jean, Linda Marie, Paul Taylor, and Sylvia Louise; Pan-American Fellow in Peruvian archaeology, 1950, where he excavated ruins in a previously uninvestigated zone; Assistant Professor of Archaeology, Brigham Young University, 1952—.
- ³ G. Ernest Wright, "Biblical Archaeology Today," *The Biblical Archaeologist*, Vol. 10, No. 1 (February, 1947), p. 7. New Haven, Connecticut.
- ⁴ Eg., William E. Berrett, *Teachings of the Book of Mormon*. Salt Lake City, 1950. (Gospel Doctrine Department course of study for the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.)
- ⁵ Eg., Florence Pierce, *The Story of the Book of Mormon*. Salt Lake City, 1947.
- ⁶ Eg., Sidney B. Sperry, *Our Book of Mormon*. Salt Lake City, 1947.
- ⁷ Ee., gg., "The 'Isaiah Problem' in the Book of Mormon," *Improvement Era*, Vol. 42, Nos. 9 and 10 (September and October, 1939), pp. 524-525, 564-569, 594, 634, 636-637; "Some Problems of Interest Relating to the Brass Plates," *Improvement Era*, Vol. 54, No. 9 (September, 1951), pp. 638-639, 670-671.
- ⁸ Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*. Salt Lake City, 1952. (Based upon articles previously published in the *Improvement Era*.)
- ⁹ Cf. James Baikie, *The Sea-Kings of Crete*. London, 1910.
- ¹⁰ Millar Burrows, "How Archaeology Helps the Student of the Bible," *The Biblical Archaeologists*, Vol. 3, No. 2 (May, 1940), p. 17. New Haven, Connecticut.
- ¹¹ Cf. Wright, *op. cit.*
- ¹² 1 Thessalonians 5:21.

¹³ Doctrine and Covenants 93:36.

¹⁴ Wright, *loc. cit.*

¹⁵ Helaman 7:10.

¹⁶ Cf. Neil Merton Judd, "Pyramids' of the New World," *National Geographic Magazine*, Vol. 93, No. 1 (January, 1948), pp. 105-128. Washington, D.C.

¹⁷ Mosiah 2:7-8.

¹⁸ Mosiah 19:5-6.

¹⁹ Alma 31:12-23.

²⁰ Moroni 9:7.

²¹ Anne Terry White, *Lost Worlds* (New York, 1941), pp. 240-241.

²² Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, 1892. (See Leslie Spier, "Franz Boas and Some of His Views," *Acto Americana*, Vol. 1, No. 1 (January-March, 1943), p. 110.

²³ U.A.S. Newsletter, No. 1 (Brigham Young University, August 15th, 1951), paragraph 1.00.

²⁴ Julian H. Steward, a review of Harold S. Gladwin, *Men Out of Asia* (New York, 1947), *American Anthropologist*, Vol. 51, No. 1 (January-March, 1949), p. 113. Menasha, Wisconsin.

²⁵ To be published in the near future in the *Bulletin of the University Archaeological Society*, Brigham Young University.

²⁶ Inquiries concerning membership should be directed to Dr. M. Wells Jakeman, Brigham Young University, Provo, Utah, U.S.A.

THE APOSTASY—continued from page 205

Stimulated by these and other conditions, the Christian leadership, which by this time had come to enjoy full-time employment, sought means to "save face" with the Gentile world. Ignoring the numerous statements in the Gospels concerning the separate identity of the members of the Godhead, they selected a few verses and proceeded to reconstruct Christian theology in such a way that they could retain the former designations, but combine the names and beings into one divine essence. Upon a few of the declarations of Jesus, such as "I and my Father are one" (John 10:30) and "God is a Spirit . . ." (John 4:24), they commenced to rationalise the Godhead of the Christians into something radically different from the early concepts.

The first was an attempt to rid the Godhead of any tangible, material existence. By the use of words of dubious or mystical meaning, the God of the Christians became a spiritual essence, devoid of form, shape or material substance.

The second problem was to rid themselves of what appeared to them to be three separate Gods. This was achieved by teaching that there was and had always been but one eternal God. He

had, however, ". . . at various times in sundry places, manifest himself . . ." in different forms. He had assumed the appearance of man in the form of Jesus Christ, and had on other occasions made Himself known as the Holy Ghost. These, however, were but temporary conditions, because back of each of these experiences had been the unchanging, eternal, perpetual God. As a result, the terms God, Eternal Father, Heavenly Father, Jesus Christ, Son of God, Holy Spirit, Holy Ghost and Spirit of God were used as synonyms by historic Christianity.

It was at the Council of Nice (held by order of the Emperor Constantine at Nicea in Asia Minor in 325 A.D.) that this doctrine of the amalgamation of the Godhead was officially achieved. In the Nicene Creed and the Athanasian Creed these teachings became solidified and have formed the basis of both Catholic and Protestant theology down through the ages.

Footnote

¹ It was not until the year 321 A.D. that Constantine granted to Christians the right to claim Sunday as a day of rest. Even then this privilege was limited to those who lived in cities—rural Christians were still required to work on Sunday.

THE ARTICLES OF FAITH

Where they came from

The Articles of Faith of the Church of Jesus Christ of Latter-day Saints is part of the earliest published document by Joseph Smith. In the spring of 1842, Mr. John Wentworth, editor and proprietor of the **Chicago Democrat**, solicited of Joseph Smith a statement concerning the history and the doctrine of the Church. The prophet responded to the request, and he prepared the **Wentworth Letter**. The letter begins with the birth of the prophet in 1805; continues with the admirable manner of the development of the great Latter-day work, the story of the persecutions of the Church up till the time of the settlement of the Saints in Nauvoo, Illinois, and in addition details the prosperous events and happy prospects at the time the letter was written. The thirteen articles of faith were written by the prophet and included in this letter.

In combining conciseness of statement with comprehensiveness of treatment, it has few equals among historical documents. In a few pages (less than six of the **MILLENIAL STAR**) it gives a remarkably clear statement of the leading events in the life of the prophet and the history of the Church, together with the **Articles of Faith**. These fundamental statements of the principles of the Church of Jesus Christ were not produced by the laboured efforts of an assembly of scholastics, but were written by one mind at a single effort to make a declaration of that which is most assuredly the fundamental principles of the Gospel. The combined directness, perspicuity, simplicity, and comprehensiveness of these statements of the doctrine of the Church is regarded as strong evidence of the divine inspiration operating upon the mind of Joseph Smith.

Why we Study them.

In the making of a Latter-day Saint the fundamental principles of the Gospel of Jesus Christ are the rules to which we pattern our lives. That means that the Latter-day Saint has faith in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost; he believes he will be rewarded for his own righteousness, and will not be punished for Adam's transgression; he believes in the atonement of Christ, and that all mankind may be saved by obedience to the laws and ordinances of the gospel; etc.

The Latter-day Saint realises he is a child of a kind and loving God that is continuously interested in the welfare of His children. It is the design of that Eternal Father to perfect and immortalise and exalt His children. The Latter-day Saint realises that he is on the road to immortality and perfection. What cannot do for ourselves God has mercifully prepared the means to do for us. The **Articles of Faith** help to co-operate with God for our salvation, exaltation, and immortality.

We are all children of our Heavenly Father, but some of us misbehave.

President George Albert Smith

The secret to success is hard work. Maybe that is why it remains a secret to so many.

MEMORISING ARTICLES OF FAITH

- GOD—** 1. We believe in **God** the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- MEN—** 2. We believe that **men** will be punished for their own sins, and not for Adam's Transgression.
- MANKIND—** 3. We believe that, through the atonement of Christ, all **mankind** may be saved, by obedience to the laws and ordinances of the Gospel.
- 4 PRINCIPLES—** 4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
- HANDS—** 5. We believe that a man must be called of God, by prophecy, and by the laying on of **hands**, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
- 6 OF APRIL—** 6. We believe in the same **organisation** that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
- 7 TONGUES—** 7. We believe in the gift of **tongues**, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- TRANSLATE—** 8. We believe the Bible to be the word of God, as far as it is **translated** correctly; we also believe the Book of Mormon to be the word of God.
- DIVINE—** 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10 TRIBES—** 10. We believe in the literal gathering of Israel and in the restoration of the **Ten Tribes**; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
- 11 WORSHIP—** 11. **We claim** the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12 KINGS—** 12. We believe in being subject to **kings**, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law.
- 13 CORINTHIANS—** 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to **ALL MEN**; indeed we may say that we follow the **admonition** of Paul—"We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Joseph Smith

THE WORD

Voice of the Holy Spirit, making known
Man to himself, a witness swift and
sure,
Warning, approving, true and wise and
pure,
Counsel and guidance that misleadeth
none!
By thee the mystery of life is read;
The picture-writing of the world' gay
seers,
The myths and parables of the primal
years,
Whose letter kills, by thee interpreted
Take healthful meaning fitted to our
needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human
creeds
May well be felt: the unpardonable sin
Is to deny the Word of God within !

John Greenleaf Whittier